A Muſick-Lector:

OR,

The Art of MUSICK (that is ſo much vindicated in *Chriſtendome*) Diſcourſed of, by way of Dialogue between three men of ſeveral Judgments:

The one a MUSICIAN, and Maſter of that Art, and zealous for the Church of *England*; who calls Muſick *The gift of God.*

The other a BAPTIST, who did affirm it to be *a decent and a harmleſs practice.*

The other a QUAKER (ſo called) being formerly of that Art, doth give his Judgment and Sentence againſt it; but yet approves of the Muſick that pleaſeth God.

Written by SOLOMON ECCLES.

Wo to them that are at eaſe in Sion, to you that put far away the evil day, and cauſe the ſeat of violence to come near; to them that lie upon Beds of Ivory, and ſtretch themſelves upon their Couches, and eat the Lambs out of the flock, and the Calves out of the ſtall: That chant to the ſound of the Viol, and invent to themſelves Inſtruments of Muſick like David: That drink Wine in Bowls, and anoint themſelves with the chief Ointment: but they are not grieved for the Afflictions of Joſeph. Amos 6. 1, 3, 4, 5, 6.

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A Muſick Lector:

OR,

The Art of MUSICK *that is ſo much vindicated in* Chriſtendom, *diſcourſed of by way of Dialogue, between three men of ſeveral judgments.*

Muſitian.

WEll Friend, we underſtand that all men in *Chriſtendom* generally do acknowledge *Muſick* to be a pleaſant and heavenly harmony, which delights the ears of all the Nobility, both Kings, Princes and others, yet all will not do; for there be ſome men are quite againſt it. But O how notably did the Gentleman handle the matter in this *Muſick Lector* for the vindication thereof, but all will not do.

Baptiſt. Why, who are they that can ſpeak againſt this harmleſs Calling in the practice of Muſick? is there any think you?

Muſ. Yes; for yonder goes a man, was once a Maſter of *Muſick*, and a very honeſt man once; but now he's turn'd *Quaker*: Prethee Friend let's know his ground and reaſon for it, and let's ſee what principle they hold.

Bap. Friend, beware; for *Quakers* hold dangerous tenets.

Muſ. Pray what dangerous tenets do they hold, that we may beware of them: we muſt not accuſe them before we hear them; pray will you inſtance.

Bap. Why one of their dangerous tenets is, *That a man may be perfect and free from ſin on this ſide the grave*: and another is, *They deny Ordinances, or the two Sacraments, the Baptiſm of Water, and Bread and Wine*: and another is, *That a man may fall away after he believeth.* Thoſe are horrid tenets.

Muſ. Theſe are ſtrange tenets indeed. However, he's my old Acquaintance, let's venture now we have an opportunity, though I ſhould have been afraid to have ventur'd alone; but you being

with me, I do not question but we shall convince him of his error: how think you?

Bap. We shall but trouble our selves with him: for there is nothing but *thee* and *thou*; they are the unmannerliest people that ever came.

Mus. Peace a little. *Your humble Servant, Sir; I am glad to see you well.*

Quaker. Leave off thy deceit, *Psal.* 10. 7.

Mu. Truly Sir, I am very joyful to see you, for I have not seen you of a long time.

Qua. Mind the Witness of God in thee, *John* 1. 5, 9.

Mu. You say very well, Sir; but what do you mean by the Witness of God, what is it?

Qua. Something that God hath placed in thee, which bears witness for God; *Acts* 14. 7.

Mu. But what do you call this Witness of God?

Qu. He that witnesseth for God in every man, is Christ; *Rev.* 1. 5.

Mu. But is Christ within a man; how can that be? for he is glorified with the Father in Heaven: what strange doctrine do you preach?

Qu. Search and try thy own self: for, *knowest thou not how that Jesus Christ is in thee, except thou be a Reprobate?* 2 Cor. 13. 5.

Mu. You are right for that indeed. But why do you bid me leave off my deceit; for what deceit can you charge me with?

Qu. Yes: for the first word thou spakest was deceit and vain; for thou saidst, *Your humble Servant, Sir,* and thou wast never my Servant: for when did I ever set thee at work, and thou wast my humble Servant? Must thou not give an account for every idle word? besides, *he that respects mens persons, commits sin;* Jam. 2. 9.

Mu. But you know it is our custom in *England* so to do; and you have done so your self to my knowledge.

Qu. I do confess that I was in the dark, and had mens persons in admiration: but now the true Light is come which reproves for those things, glory be to the Lord for ever. And *whatsoever makes manifest is Light, Eph.* 5. 13.

Mu. But methinks you do not speak like other men; for I never heard of the *Light within* till you Quakers came.

Qu.

Qu. Turn to it now, and be obedient, and it will bring thee out of the fall, and deliver thee from destruction and perdition; *2 Tim. 6. 9.*

Mu. Why our Ministers and Fathers of the Church of *England*, are the true Ministers of Christ no doubt; yet they do not bid men turn to the Light within, as you *Quakers* do.

Qu. Fathers of the Church of *England*, we grant they are, and some of them Ministers of the Letter also; but if thou couldst prove them the Ministers of Christ, thou wouldst do them great service; for they cannot prove it themselves: and they dare not for shame say that they are Ministers of Christ, because they receive the wages of unrighteousness; *Jude* 11.

Mu. Pray good Sir give me favour; must we not acknowledge them to be the Ministers of Christ who preach the Gospel, and prove their Ministry by Scripture?

Qua. The Scriptures prove no man a Minister of Christ, but he that is called of God, and chosen for that work; *Rom. 1. 1. 1 Cor. 1. 1. 1 Pet. 1. 1. 2 Pet. 1. 1.* These were not of men, nor by men, but by Jesus Christ and God the Father, *Jam. 1. 1. Gal. 1. 1.*

Mu. Lord bless me! why is not the Scripture the Word of God, and a Rule for men to walk by? and do they not fetch all their Proofs from Scripture? and all their building is on the Scripture; therefore we hear them: For they that are of God do hear God's Word, do they not?

Qua. Yea, they that are of God do hear God's Word: but we cannot hear them, because they preach not God's Word, because they stand not in God's Counsel, as saith the Lord to *Jeremiah* concerning the Priests: For, *if they had stood in my Counsel*, saith the Lord, *they should have caught the people my Word, and have turned them from their evil wayes, and from the evil of their doings.* Mark, they that are Ministers of God's Word, do turn people from their evil wayes, and from the evil of their doings. *Jer. 23. 22.* And it is my Faith for ever, and I give my Voice for it, that they are the true Ministers of Christ, *that turn people from darkness to Light, and from the power of Satan to God.* Act. 26. 18.

Mu. I must confess our Ministers are great Scholars as *Oxford* and *Cambridge* can afford, and we look upon such to be the Ministers of the Gospel and none else; but yet I cannot say they turn

people

people from their sins: But pray are there no true Ministers of Christ but they?

Qua. Nay, none can be said to be Ministers of Christ, but such as turn people to the Lord.

Mu. Why who then did send them? came they of themselves?

Qu. I never sent them, saith the Lord, *yet they ran: but they shall not profit the people at all*; Jer. 23. 22.

Mu. Truly I think they have been much better than they are now.

Qua. Yea, they have lost their Courage, their Faith, and their Zeal; and some of them have spued up the *Common-Prayer-Book* in their Zeal; but now they have (many of them) lickt it up again. See what the Prophet calls such, *Isa.* 56. 10.

Mu. Indeed our Ministers do love their bellies too well to be the Ministers of Christ. Truly Friend, I cannot speak much for them: I see they feed their flock but sparingly, but themselves they feed without fear I think, for they grow in belly amain: but what shall I say, when such men as they go wrong, what shall become of me that am a sinner?

Qua. Believe in the Light that shines in thy heart; for that Teacher will never deceive thee, but will make thee wiser than all thy Teachers; *Psal.* 119. 99, 100.

Mu. Your counsel is good: but me-thoughts you were a very honest man and strict before you were a *Quaker*; if I were so, I should desire no more.

Qu. I had a Zeal, but not according to Knowledge; and all that I have given up to the Bats and to the Moles; such as come not forth to look on the Sun, for fear of persecution. *Joh.* 10. 1. 1 *Tim.* 2. 3, 12. *Isa.* 2. 20.

Mu. 'Tis good to avoid Persecution as near as we can, for the Scriptures advise us so to do.

Qu. The Thief and the Robber would climb up some other way; but *all that will live godly in Christ Jesus shall suffer Persecution.* 2 Tim. 3. 12.

Mu. But Christ sayes, *If they persecute you in one City, flee into another.*

Qu. Before the Holy Ghost was given, which was the promise of the Father, they were more in fear, and in the Childs state, till our

our Lord and Master was offered up for a pattern to them; then the same Spirit of Christ came into them, and made them of the same mind for holy boldness and courage; and, *they loved not their lives to the death*; and *as Christ suffered in the flesh, they do arm themselves with the same mind.* 1 *Pet.* 4. 1.

Mu. Well: but my Friend I have something else to say to you, and I will leave these things to my Friend here, who is better able to answer you than I can. But pray let me ask you one question.

Qua. Use thy freedom.

Mu. Why did you forsake and dispise so harmless a Calling and Practice in the Art of *Musick* as you have done? Besides, you burnt and brake many good Instruments of Musick, and burnt your Books of great price and value? and why did you burn and break them at *Tower-Hill?* I thought to tell you of it, for it was an injurious thing, to make our Calling contemptible. And it is well known that *Musick is the gift of God*, and an honourable practice. I wonder you were not ashamed; a man that lived so well and civilly, to go and cast off such a Livelihood, who maintained your Wife and Family very well and in good order; and it is very probable, if you had continued, you had been of great esteem at this day.

Qua. I have found out the true Teacher, who teaches the best Musick that ever any did learn; who for rarity and skill out-strips all that ever had a name; and such Musick as takes in the ears of God himself. *Jer.* 9. 24.

Mu. Lord bless me! is there such a rare Musick-teacher among the *Quakers?* I have heard indeed, that the *Quakers* will come together in one place, and sit an hour, two or three, and not speak a word one to another, except sigh, groan or weep; do you call this good Musick?

Bap. Pray Friend, what ground of Scripture have you to come together, where some do sigh and groan, and some do weep. What Edification is there in this dumb show?

Qua. *The Spirit breathes in whom it listeth, and thou mayest hear the sound thereof, but knowest not from whence it comes, nor whither it goes,* John 3.

Bap. Did you ever hear such Nonsense as this man speaks? what strange stuff is this? did I not tell you, Sir, what Nonsense we should have?

Qua.

Qua. Are the Scriptures Nonſenſe?

Mu. Hold, hold, my Friend, and be not offended at him, for he hath ſpoke Scripture; only ſome Tranſlations do much differ.

Bap. All that I grant is true: but what Scripture hath he to prove that Silent-meeting is a Worſhip of God?

Qua. The three Friends of *Job*, when they beheld what miſery he lay in, they lift up their voice and wept, and rent their cloaths indeed, and ſat down on the ground with him, *but ſpake nothing one to another for ſeven dayes, and ſeven nights*; Job 2. *laſt.* yet I do not bring this as a proof.

Mu. Indeed it was a long time for men to keep ſilence; *ſeven dayes and ſeven nights, and not ſpeak a word!* there was never ſuch a thing done in our days I muſt confeſs; but *Job* was a patient man.

Qua. I would ask thy Friend one Queſtion, and if he be free to anſwer me, then the thing will appear more plain.

Mu. I'le warrant hee'l anſwer you, for he is an able man; and though he and I do differ I muſt confeſs in judgement, yet I know he is able to anſwer you; for he is a *baptized perſon*, and ſtands for the vindication of Baptiſm and the Lord's Supper, which are the Ordinances of God.

Qua. And I alſo ſtand in the defence of the holy Truth of God, which was once delivered to the Saints, *Jude* 3.

Bap. Well, Friend, what's your Queſtion?

Qua. Who is it that tempts men to ſin, and to diſobedience?

Bap. That is ſoon anſwered: for he that tempts men to ſin, is the Devil.

Qua. Thou haſt rightly anſwered; for God tempts no man to ſin, neither is he tempted of any: *but every man when he is tempted is drawn away of his own luſt, and enticed; and when luſt hath conceived, it brings forth ſin; and ſin when it is finiſhed, brings forth death.* Jam. 1. 14, 15.

Bap. All that is true; you have anſwered your ſelf.

Qua. Then this is the Queſtion: By what means? is it by a vocal voice, or outward ſound that he teaches men to ſin?

Bap. Nay I do believe that the Devil is a ſpirit, and doth not teach men to ſin by perſonal appearance, or by a vocal voice that may be heard by the outward ear.

Mu. Then we muſt all conclude, that he teacheth inviſibly and in

in ſilence, if not by voice nor perſonal appearance to the outward eye, nor outward ear; and by this methinks you ſeem to juſtifie the Quakers *Silent-meetings*.

Qua. We ask no favour of him nor thee, nor any man living, to worſhip our God; neither any mans counſel or approbation whether we are in the right Worſhip or no, but by way of Argument, becauſe the Worſhippers in *England* do wonder and gaze ſo much at us in our Silent-meetings. Now if the Devil do teach his to lye and ſwear by an evil ſpirit, who is the father of all lyars; how much more may the true God, who is bleſſed for evermore, teach his, and lead his into all Truth? as it is ſaid, *and they ſhall all be taught of God, Iſa.*53.13. and in ſilence, as to the outward ear, the enemy of mans Salvation, teacheth his all-ungodlineſs; may not the Lord, that good Spirit, teach his in ſilence, to deny all ungodlineſs and worldly luſts? And as thou haſt ſaid, and haſt ſaid true, That the Devil is a ſpirit, and comes not to man to ſpeak to him by perſonal appearance, or a vocal voice to mens outward ear, but yet he layes baits before the eyes of their minds, and ſnares, to murder and to commit Adultery, to ſteal and rob, over-reach, cheat and cozen: and may not the Lord teach his to do to all men as they would be done by? For, where I my ſelf had done wrong before Converſion came; the Spirit of Truth brought it to my remembrance again, where I had over-reacht and cheated, and made me to make reſtitution again [this teaching I witneſs] and made me pay back again many a pound, and that with advantage alſo. Oh! I commend the teaching of the Spirit above all teachings. O glory be to his Name for ever, *Exod.*22.3. *Numb.*6.7.

Mu. Well, but my Friend I cannot paſs you by any longer; pray let me know why you forſook ſo good a Calling?

Qua. While I was taught of men, I could follow it: (*viz.*) When the Church of *England* was govern'd by Epiſcopal Order, I could follow it, and call'd it *the gift of God*; and when I became more ſtrict, a *Presbyter*, I made a trade of it, and never queſtion'd it at all: and after that I became an *Independant*, I could follow it; and when I came further, and was *baptized with water*, and eat *Bread and Wine* with them about the year 1642. they encouraged me in it, and ſome of them had their Children taught on the *Virginals*: but I went further, and was an *Antinomian* (ſo called) and

then I could teach mens Sons and Daughters on the Virginals and on the Viol, and I got the two last years more than an hundred and thirty pounds a year with my own hands, and lived very high, and perceived that the longer I followed it, the greater in-come I had: but when Truth came, I was not able to stand before it, the Lord did thunder grievously against this practice; and I would fain have pleaded the harmlesness of it, but no pleading would serve, it was nothing but vanity, and vexed the good Spirit of God: O it was hard to flesh and blood to give it up, for it was not only my livelihood, but my life was in it: Now the Witness of God did often smite me for it, before I could yeeld to the Lord to give up, so that sometimes it put me to a stand, and then reasonings arose whether it was a lawful Calling; and while I with the wrong thing strove to prove it lawful, that pure thing that was sent of God, it took away my peace from me. O the goodness and forbearance of the Lord to me! for, what was I that the Lord should strive so with me lest I should have gone on to my everlasting destruction? Then was I at a stand what I should do for a livelihood; but the Holy-One caught hold on me, and said, *Am not I all-sufficient? give up, for I have a great work for thee to do.* But my life was so much in the thing, that he made me to feel his sharp Sword, which divided between me and my lovers.

Mu. But Friend, you undervalue Musick too much; 'tis true, that if in case you had been a Fidler, it had been no great matter if you had cast it off: but to teach mens sons and daughters on the Virginals and on the Viol, it is as harmless a Calling as any man can follow: How say you, Sir?

Bap. Truly I do not see but he might have followed it still as he us'd it; and as you say, methinks it is a very harmless Calling; there is sufficient proof of Scripture for the lawfulness thereof: only in this one thing the *Quakers* muss be singular.

Qua. I have heard divers men, and some of all Religions, and almost all people, especially those of the Universities, do highly commend Musick: but O the Truth, the Spirit of Truth, nor the Children of Truth can never bear it; but Truth and her Children do trample it under foot; 'tis *Babylons* Musick, and down it must and shall for ever. And since I through the good hand of God had an eye open in me to see where I stood, I soon sided with the Truth,

Truth, and ſtood off from the reaſoning part, and then the Zeal of God roſe up as hot as fire, and I greatly loathed my ſelf to ſee what curſed ground I ſtood in, and I reckon it a happy day that I was redeemed out of a vain practice: *Acts 19. 19.*

Mu. But prethee thou mad *Quaker* hold a little, for thou wreſts the Scriptures, as many of you do, to your own deſtructions: for, they were *Magicians*, not *Muſicians*, that burnt their Books of great price.

Qua. That which taught them, taught me to deny ungodlineſs, and will teach all that will turn to it, *to deny ungodlineſs and curious Arts*, and is not Muſick a curious Art, wilt thou deny it?

Mu. Tis true, Muſick is a curious Art, but will you ſay 'tis *ungodlineſs*? take heed what you ſay, leſt you pull an old houſe upon your head: for we are no *Fidlers*, but are ſober men, and in a ſober Calling, and that which delights the ears of Kings and wiſe men, and grave ſage men, and the honourableſt men and women in the Nation do highly eſteem of Muſick.

Qua. That which is highly eſteemed amongſt men, is abomination to the Lord, reade *Luke 16. 15.* And why doſt thou make ſuch a difference between thoſe called *Fidlers*, and you who call your ſelves *Muſicians*? for my own part, ſince I came to the Truth it ſelf, I do ſee indeed that I being a Teacher in Muſick, it might have this ſtile above the other; for I count it was a civil Devil, and the *Fidler* more prophane, but both are for the Lake that practiſe it, except they do repent, *Mat. 9. 23. Rev. 18. 22.*

Mu. Are they for the Lake! I think you are for the Lake more likely. But prethee Friend let me ask thee one Queſtion more.

Qua. Speak on.

Mu. Doth not the Scripture ſay, *I will have mercy, and not ſacrifice*?

Qua. Yea, and it is a precious ſaying: happy are they that can receive it and underſtand what it means.

Mu. Then truly if I had been your Counſellour, you ſhould never have burnt your Books, nor brake and burnt your Inſtruments: for, if you could not for conſcience ſake have followed this Calling, then I ſhould have adviſed you to ſell them, and to have given the money to the Poor: How ſay you, Sir, had not that been better?

Bap. Yes truly in my judgement it had, for then some body would have been the better for it.

Qu. *To obey the Lord, is better than to give all my goods to the poor, and my body to be burned*; yet to let thee know the Truth of this thing; when I came to be convinced of this everlasting truth, I saw my Calling would not stand before it; I went, but not in the Counsel of the Lord, and sold most of my Instruments; howbeit that would not cover me, for the Lord met with me; and as I was learning to sew, for I had formerly some insight of a Tailors Trade, but I was too high to bow to it, till the Truth came, and that is of power to make the strong man bow, and I sitting alone, with my mind turned in, the Voice of the Lord said, *Go thy way, and buy those Instruments again thou lately soldest, and carry them and the rest thou hast in thy house to* Tower Hill, *and burn them there, as a Testimony against that Calling.* So I obeyed the Lord, and bought them again, and carried them, and all I had in my house, to *Tower Hill*, and burnt them there, according to the uprightness of my heart before the Lord; which Books and Instruments did amount to more than four and twenty pound; and I had great peace. Glory be to God for ever. *Amen.*

Mu. But might it not be a delusion, and false motion? were you never sorry for what you have done in this thing?

Qu. Yes, I was very sorry that when I had brought them to *Tower Hill*, and had begun to set them on fire, and when the fire flamed upon them, the rude multitude would not suffer me to burn them, but put the fire out; so I was forced to stamp upon them, and break them to pieces; for I did it with much indignation, though my Father, and Grandfather, and Great-grandfather were Musitians, yet he that was before sin was, taught me to do as I did; but I was sorry that I could not be avenged on them as I would; but the Lord did accept of it, and I had great peace: And if at this time I had as many as would amount to a thousand pound of Instruments and Books for that purpose, to the fire they should all go; for the same indignation is with me still against that practice, as against lying, and stealing, and committing adultery: yet there is something in Musick, but there is a difference betwen the Harps of God, and the Harps of Men; as there is a difference between the Natural man, and the Spiritual, 1 *Cor.* 2. 14.

Mu. Well, but my Friend, I must tell you what the Judgement

ment of wiſe men hath been in this your perverſe proceedings, for you were then diſtracted ſure enough, and it was a very great deluſion of the enemy, to perſwade you from ſo good a Calling; and this they ſay further, That if the truth were known, you have been ſufficiently ſorry for it ſince; and ſome do verily believe, that you will be glad to follow it again, if you can but get an opportunity; and truly as my old acquaintance, I could wiſh that you would follow it again with all my heart. What ſay you Sir?

Qu. God forbid that ever ſuch a motion ſhould enter my heart, it never did nor never ſhall; What go back and build again the things I have deſtroyed? I have had opportunity ſufficient to go back again into *Egypt*: But to anſwer the thing thou ſpakeſt, that if the truth were known, ſome ſay, that I have been ſufficiently ſorry. Well, both thou and they ſhall know the truth in this thing; Indeed I was ſorry at my very heart, and to this hour it troubles me, That ever I ſhould ſpend ſo much of my pretious time ſo idely, in ſuch a curſed practice, *Acts* 11. 17.

Mu. But was not *David* a man after Gods own heart? and he played before the Lord, and danced before the Ark. And in *Solomons* day there was Muſick in the Temple.

Qu. What haſt thou to do with *David*, or with *Solomon* or the *Temple*? Where are your Burnt-offerings and Sacrifices, you that plead for your Muſick & Dancing, and inſtance *David* & *Solomon*? Ye filthy hypocrites, would you have *David*, and *Solomon*, and the *Temple* to cover you! Behold *Nebuchadnezzar*, that old Idolater, who ordained, *That at the ſound of the Cornet, Sackbut, Dulcimer*, and all his gang of Fidlers, *men muſt bow to his Idol*. And for this thouſand years, his Brother the Pope hath ſet up Maſs-houſes, and Muſick, and Organs, and Bells, and Queriſters in Idol Temples. For *Pauls* Church was called, *The Temple of Diana*. And *Peters* Church at *Weſtminſter*, *The Temple of Apollo*. And in *Rome* they had the great God *Jupiter*, and in *Florence*, *The Temple of Mars*. And in other places to other Idols. Now *Jupiter*, *Mars*, *Apollo*, and *Diana* were unclean Spirits and filthy Devils. See Biſhop *Jewel* of *Saliſbury*, in his Treatiſe of the holy Scriptures, *Pag.* 30. And in *Englands* Idol Temples, they ſing *Davids* Lamentations, but never follow his Practice, *Pſal.* 6. *Prov.* 14. 9. *Dan.* 3. 15.

Mu. Truly, me thinks when I go to Church, and hear the Organs,

gans, and Voyces, and the Discords, and Concords, I am even ravished to hear, and I can praise the Lord with them, and tis to me as the joys of Heaven.

Qu. That Heaven will be shaken, and thy Song will be turned into howling; for such Musick and Singing was never set up of God, but of men; and it takes with that part in man that serves not God aright, but is for wrath and judgement, *Hos.* 12. 26. 1 *Cor.* 2. 24.

Mu. Marry God forbid Friend, be advised what you say, and take heed; for our most learned Divines and reverend Fathers in God that we have in *England*, do highly approve of Musick.

Qu. Tis never the better for that, nor they are never the better for being called of men *Divines*, and *Reverend Fathers in God*; when they Persecute the Saints, God is highly displeased with them and will give them blood to drink. But what effects hath Musick brought forth, that men so highly esteem it? What fruit did *Nebuchadnezzars* Musick bring forth in his day, was it not to murder? But the three servants of the Lord would not bow to his Image at the sound of his Pipes and his Fiddles, though others did. And how did Musick and Dancing take the heart of the foolish King *Herod*, by means whereof he committed murder, and caused *John Baptists*'s Head to be cut off, who was a blessed man, approved of God, and the Lord Jesus Christ, and was greater than the Prophets; and because he reproved him for having his Brothers Wife, rankor lay in the heart of the Damsels Mother, and when the Fidlers did strike up, and the Wench began to dance, his affectionate love began to be enflamed to the Girle, that he killed the Lords servant in coole blood. O ye Fidlers and Dancing-Masters, let this President break you off from your filthy practice; Why do you dance without the Ark? Where is your Ark? What President have you in Scripture for your Danceing? You set up the Devils Kingdom by your proud Calling: You set their Bodies in postures to enflame and take with the lustful Nature in men, and with proud Apparrel, and Spots on their Faces. *Wo to the Crown of Pride.* What account will ye give to the Lord, ye Dancing-masters, from whence came ye, where is your Ark? *David* danced before the Ark. O repent ye shamless men, will you not blush at your doings? If my Calling was unlawful, much more is yours; O

do

do not provoke the Lord any more ; haſte, haſte, and leave off your practice before it leave you, for what thank will it be to you then, when you ſhall break off ſinning becauſe you can ſin no more ?

Mu. Truly Friend you make my heart ake, yet I have one queſtion to ask you more : If our Muſick and Singing in our Churches is not of the Lord, who brought in theſe things ?

Qu. Pope *Vitellian* was the man, who being a luſty Singer, and freſh couragious Muſitian himſelf, brought into the Church Prick-Song, and Deſcant, and all kind of ſweet and pleaſant melody. And becauſe nothing ſhould hinder the vain idle Ears of fond and fantaſtical men, he joyned the Organs with the curious muſick, in the Year, 653. So 'tis more then a thouſand years ago ſince this Pope ſet up Piping and Fidling in Churches, (as they Call them) as you may read in a Book called, *The Reliques of Rome :* and ſince by Queen *Elizabeths* Fidlers, *Thomas Sternhold*, *John Hopkins* and others, who ſtile themſelves *Muſitians*, theſe turned the *Pſalms* into *Meeter*, *Hymn* and *Verſe*, and ſet men and women in the Idol Temples to ſing, and deride holy *David*. For one ſayes, *I am weary of my groaning ; all the night long make I my Bed to ſwim, I water my Couch with my teares.* Are theſe any better than mock-verſes upon poor lamenting *David* ? for they that do not witneſs what they ſay, and alſo witneſs ſuch a State, are mockers ; ſuch as were ſaid ſhould *come in the laſt dayes.* For when did *Tho. Sternhold*, and *John Hopkins*, or any of them witneſs ſuch a State, *to water their Couch with tears, and to faſt till men might tell their bones* ? This is no wayes conſiſtant with holy men, *who wrote as they were moved by the holy Ghoſt.* And another ſayes, *O Lord I am not puft in mind, I have no ſcornful look* : But were they not puft in mind to take upon them to turn the holy Scriptures into Poetry ? and had they not a ſcornful look ? if not, why did it not content them to read the Scriptures as they were ? but they had taken upon them things to wonderful for them, this did not *David*, *Pſal.* 131. 1. Wherefore, Wo to the Pope and his Cardinals, to the *Monks*, Friars and Jeſuites, Biſhops, Lord-Biſhops, and all falſe Prophets and Hirelings, with their Organiſts and Queriſters, *Muſitians* and Dancers on Ropes, with their Fidlers and Pipers ; Juglers, Cheaters and Gamſters, Hunters and Haukers, Swearers and Lyars, Drunkards and Harlots, for all this is *Babylon*, her Mask-

Maskers and *Mummers*; and against all this is Gods wrath gone forth from the presence of the Lamb: Their Plague is begun.

Mu. But yet I think our Brethren, *Thomas Sternhold*, *John Hopkins* and others, did think they did well; and how could the People imagine that it was the *Musitians* state? but their endeavour was to shew how it was with *David*, and not themselves.

Qu. The People know that it was none of their condition, that's true; but what need had *David* of their rehearsal, and reading and singing his condition, and to sound out their Pipes, with their Organs and Quiristers? all these Songsters despise *Davids* practice. Then is it not *Mockery* and Hypocrisie? *Who hath required such things at their hands?* Isa. 1. 12.

Mu. But Friend, I have not forgot that you spake of a wonderful Teacher, that doth far excell all that ever had a Name.

Qu. He whom I told thee of doth teach such *Musick* that God himself will listen to: that's more than men; *Psal.* 69. 33. and 72. 12, 14.

Mu. Truly Friend, I could be glad if I could learn that Lesson that might please the Lord; pray what part is that which the Lord is pleased with?

Qu. The inward part alone; *Isa.* 31. 33. *Psal.* 51. 6.

Mu. How contrary is this to our *Musick*? for if we should play the inward part alone, there is none would delight in our *Musick*.

Qu. That which men despise, and Nations abhor, the Lord doth highly esteem: and that which men do highly esteem, the Lord abhors; *Luke* 16. 15.

Mu. Truly Friend, I would fain learn that Lesson that might please the Lord; for I with others have pleased men, and they have highly rewarded us; but truly since I came to speak with you, I do question whether I have pleased the Lord in so doing.

Qu. I was once playing a part with four more, more than 30 years ago; and the parts hit with the Fuige, and came in with the Discords and Concords so very lovely, that it took very much with that part which stands not in unity with the Lord: So that a *Master* of Musick being in the Room the same time, heard the parts, and took his Hat off his head, and flang it on the ground, and cryed aloud, saying, *Now take Body and Soul and all!* This he said who never

never knew what his Soul was, nor what it would coſt to redeem it from deſtruction. So I ſee, that Muſick pleaſes well that which is for deſtruction, and grieves that which God doth highly eſteem and honour; *Iſa.* 42. 21.

Mu. Truly Sir, I am ſomething deſirous to know further; Pray where dwels this Muſick-Teacher?

Qu. Come and ſee.

Mu. I would gladly ſee him and hear him, and would go far to learn of him; pray tell me where he dwells?

Qu. He dwells Inviſible.

Mu. How can a man learn of him that dwells inviſible? you ſpeak as if you did not intend that I ſhould know.

Qu. Yes verily, I would have thee know, and do not think it ſtrange becauſe I thus ſpeak, for *he that ſearcheth the heart, and tryeth the reins*, is Inviſible; and ſome there be that learn of him, *Jer.* 17. 7.

Mu. Tis true, I know that we muſt all be taught of God, but that is not the queſtion now; but if you will not tell me where he dwells, then tell me his name, that I may find him out. What call you his Name?

Qu. His Name is called, *The Word of God*, Rev. 19. 13.

Mu. What a ſtrange man are you, what an Anſwer is this, why do you anſwer ſo croſly? I took you for a wiſe man once, but are you not now turned fool? But I have heard of ſuch a Name; well if his Name be called, *The Word of God*, it is a far better Name in my opinion, than *Solomon the King*: but I hope you will not be angry, for *Quakers* do not uſe to be angry.

Qu. Nay I am not angry with thee one whit, for thou haſt ſpoke the Truth; and there is witneſs born both in Heaven and in Earth to this Name: for he whoſe Name is called, *The Word of God*, is a far more excellent Name then *Solomon the King*; *for every Name and power in heaven and earth, ſhall bow*, and muſt bow to this *Name*. Read *Acts* 4. 12. *Phil.* 2. 4, 10.

Mu. But pray Friend, doth he prick Plain-Song or Intableture? for if he prick Plain-Song, I do not fear but I ſhall learn it.

Qu. He pricks very plain; for every Note is as eaſily ſeen as a white Sembrif or Minnom, *John* 16. 15.

Mu. Truly I am glad to hear that you *Quakers* ſpeak comforta-

bly ſometimes, though it is but ſeldom; it joys me much, for now I hope I ſhall learn that Leſſon that God is well pleaſed with. But where doth he prick his Notes?

Qu. He pricks at the Heart, and brings his pure Light into the Conſcience, that thou and all the men and women in the world may read; yea, that they that run on in their wickedneſs may read; becauſe the Book of Conſcience is open that all men may ſee how 'tis with them, and may come to ſee who they have pierced. And thus men begin to mourn their parts, and their wives apart; and this takes more in the ears of the Lord, than all the *Babyloniſh* Worſhip and Muſick in the world, *Acts* 2.37. *Zech.* 12.12. *Mat.* 5.4

Mu. Now wo is me, is it come to this; my hopes are fruſtrated; Is there no way but I muſt come in at this door? Well, I do perceive that the *Quakers* preach not for gold nor ſilver, for if you did you would never preach after this manner; for who can take any pleaſure in this Doctrine? I ſee now what you drive at; for when *Peter* preacht to the *Jewes*, he told them, that they *had murdered and betrayed him whom God had made both Lord and King: And when they heard this, they were pricked at their hearts: crying out; Men and Brethren, what ſhall we do?* Truly I do believe there be but few Muſitians that ever learnt this Leſſon.

Qu. Mind the gift of God in thy heart; Chriſt Jeſus the true Teacher; and prize thy precious time, that it may be bleſſed to thee; remember how that he hath waited on thee long. O prize the long-ſuffering of the Lord, for it is high time for thee now to return, *Rom.* 2.4.

Mu. Would to God I were of any other Calling; for I verily believe that God will overthrow all pleaſant things, and all falſe Worſhip: I am ſorry I have lived ſo vainly.

Bap. I could like the *Quakers* well, if they did not deſpiſe the Ordinances; as Water-Baptiſme, and Bread and Wine which are the two Sacraments.

Qu. Who gave you *Baptiſts* Commiſſion to Baptize men and women with Water? God never ſent you, yet you run; but God ſent *John* to Baptize with Water, and ſome of his Apoſtles did it in their freedom; and who gave you Commiſſion to eat Bread and to drink Wine? The Lord Jeſus gave it to his Diſciples; but whoſe Diſciples are you? Ye pleaſe your belly, and your Faith is of things

things that are ſeen; *but we look not at the things that are ſeen, for they are Carnal; but the things that are not ſeen are Eternal*: But Bread, Wine and Water are ſeen. No marvel that you love good Bread and good Wine, and cry them up for Ordinances; but if in its place you would put bread of Affliction, and water of Affliction till he came, and come every Firſt Day to eat this bread of affliction, and water of affliction; you would not cry up your Ordinances ſo much as you do, neither would you have the tenth part of Communicants as you have. Are you not aſhamed to intrude into thoſe things you have no Commiſſion for? Poor *David* would not meddle with things that were *too high for him*, Pſal. 131. 1. But when did you *Baptiſts* witneſs *David's* ſtate? *My teats have been my meat day and night*, Pſal. 42. 3. And again, *I have eaten aſhes like bread, and mingled my drink with weeping*, Pſal. 102. 9. And when did you *Baptiſts* faſt till men might tell your bones? (as ſome of the *Quakers* have done) Are you any better than Queen *Elizabeths* Fidlers, that turned the holy ſayings of *David* into Meeter, Hymn and Verſe? O be aſhamed and come to the Light, and that will let you ſee, how you have lept above the Life of Chriſt and his Diſciples. Come down ye exalted Spirits, to the lowly Seed; and *Learn of him that is meek and low in heart.*

Bap. Did not the Lord command his Apoſtles to *Baptize all Nations, in the Name of the Father, and of the Son, and of the holy Ghoſt?*

Qu. Yea, that he did. But who gave you Commiſſion to Baptize any? Beſides, you are blind Guides indeed, to go and Baptize with Water, and bring the Apoſtles Commiſſion for it; and there was no Water at all in it. And Chriſt himſelf Baptized none with Water; for he was not ſent to Baptize with *Water, but with the Holy Ghoſt.* And *Paul* was not *ſent to Baptize with Water, but to Preach the Goſpel.* But you *Baptiſts* were never yet *ſlain*; you never yet *put on the Lord Jeſus Chriſt.* When did you put on his Sufferings and Sorrows? and how are you *killed all the day? For, if you were ſlain with Chriſt from the Rudiments of the World; why, as living in the World, are ye ſubject to Ordinances?* Surely you do not believe that Chriſt is come, *Gal.* 3. 27.

Bap. Nay; We do not believe that Chriſt is come, though we do believe he did once come; but we look for him to come the ſecond time.

Qu. He that believeth not that Jesus Christ is come in the flesh, is Antichrist : and thou sayest, thou dost not believe that Christ is come, because thou lookest not where he is manifest in the flesh, but thou lookest for him without. And, *Is not Christ in thee, except thou be a Reprobate?* 1 John 4. 3. Col. 1. 27.

Bap. Doth not the Text say, *Ye men of Galilee, why stand ye gazing up to Heaven? this same Jesus which you now see go into Heaven, shall so come in like manner as ye see him.*

Qu. Friend, Leave off thy gazing; for they were reproved that gazed : But come thou and learn of that Woman, and *go sweep the house, and light the Candle, that thou mayest find the lost Groat, or Pearl, Christ Jesus,* in thy heart; *and be not faithless, but believe.* This is in love to you *Baptists,* who are loytering away your precious time, for that which never did, nor can make perfect, *Acts* 1. 11. *Luke* 15. 9.

Bap. Perfect; Why it is a very great question to me, whether ever any man was perfect in this Life, saving Christ himself; nay, or ever can be. 'Tis true indeed, you *Quakers* do hold such Tenets, but I do not believe it; therefore prove it me by Scripture if you can, from *Genesis* to the end of the *Revelations.* See, I have given thee the whole Bible to prove it; but you *Quakers* deny the Scripture.

Qu. Thou hast given me Scripture room sufficient, that's true; but to say the *Quakers* deny the Scripture, in that thou believest the Innocent, *Job* 4. 7.

Bap. Well, I have given you Scripture-room enough, but I believe you cannot do it; for I have searched the Scriptures as well as any of you.

Qua. But *thou mayest erre, not knowing the Scriptures; nor yet the Power of God. Noah was a Just man, and Perfect in his Generation,* Gen. 6. 9. Here was a *Just* and *Perfect man, approved of God himself.* And again, God gave testimony of *Enoch, That he pleased God, for he walked with God, and was not, for God took him* : and before his translation he had this testimony, *That he pleased God,* Gen. 5. 24. Heb. 11. 5. And again, the Lord justified *Abraham,* after he had said unto him, *Walk before me, and be thou perfect*; and *Abraham did so*; for God bore testimony of him, and said, *Abraham obeyed my Voice, and kept my Charge, my Commandments, my Statutes,*

and

and my Laws, Gen. 26. 5. Yea verily, and *Abraham* was called *The Friend of God*. And again, God bore teſtimony of *Job*, *That he was a perfect man, that did fear God, and eſchewed evil*, Job 1. Now Friend, Here are four men whom God bore witneſs off; What haſt thou againſt them? And *David* was a man *after Gods own heart*, and God bore witneſs of him that he failed in nothing ſaving in the matter of *Uriah* the *Hittite*, 1 *Kings* 15. 5. And who did ever go beyond him in his repentance? Yet after this he did witneſs a perfect ſtate; For, ſaid he, *God is my ſtrength, he maketh my way perfect*; 2 Sam. 22. 33. And again, *I will walk within my houſe with a perfect heart*, Pſal. 101. 2. And King *Hezekiah* ſaid, *Lord remember now, I beſeech thee, how I have walked before thee in Truth, and with a perfect heart*, Iſa. 38. 3. And ſaith *David*, *Mark the Perfect man, behold the Upright*; *the End of that man is Peace*; Pſal. 37. 37. And again, *The Lord hath not ſeen Iniquity in Jacob, nor Perverſneſs in Iſrael*; as thou mayeſt read, *Numb.* 23. 21. And again, *They that are in Chriſt Jeſus, are New Creatures. I in them, and they in me, perfect in one*; John 17. And, *Be you Perfect as your Father which is in Heaven is perfect*; Mat. 5. And ſaith the Apoſtle, *We ſpeak wiſdom to them that are Perfect*; 1 Cor. 2. 6. 2 Cor. 2. 11. *Who ſhall lay any thing to the charge of Gods Elect?* Rom. 8. And ſaith *Paul*, *That we may preſent every man perfect in Chriſt Jeſus*, Col. 1. 28. Epheſ. 4. 12. Col. 4. 12. 1 Theſ. 3. 10. 2 Theſ. 3. 17. Heb. 7. 19. Heb. 10. 14. Heb. 12. 23. Heb. 13. 21. *Jam.* 2. 22. *Jam.* 3. 2. 1 *Pet.* 5. 10. 1 *John* 4. 18. *Rev.* 14. 5.

Mu. Truly Friend *Baptiſt*, we are all out of the way, we have ſpoke too much by heariay of them, that they do deny the Scriptures; I would you had not ſaid ſo: But I ſee the poor *Quakers* put up much wrong, for we have had very hard thoughts of them, and they have been derided, and mocked, and hated of many; inſomuch that they have been puniſhed to death, many of them; but for my part I ſhall be ſilent hereafter, for I ſee they have been miſrepreſented: And although we have ſaid, No man can be Perfect in this Life; yet who is able to withſtand theſe ſound Scriptures? and I have heard many ſay, That a man may come to be as wicked as the Devil himſelf: but truly I do believe that God is above the Devil; yet I do not excuſe my ſelf, for I am a grievous ſinner, and never

never look to come to such a state, as to be Perfect in this Life.

Bap. Why no. For the righteousest man that is sins seven times a day: Yea, *John* himself said, he was *a sinner*; or else he would not have said, *We*; for the word *we*, implies himself as well as they. *But if we say we have no sin, we deceive our selves, and the truth is not in us.*

Qu. Do not bely the Scripture, nor the Spirit that gave it forth, *for holy men wrote as they were moved by the Holy Ghost*: and it no where saith, *That the righteousest man that is sins seven times a day.* But, *Stand in awe, and sin not.* And as for *John*, he was a holy man, a Divine, and could not sin: but he wrote to Children; first, that they might have fellowship with them who were Apostles. But they being Children, had not fellowship with them, *who had fellowship with the Father, and with the Son Jesus Christ*; because they were subject to sin. And besides, Children are apt to sin, and to think themselves better than they are; which made the Apostle say this: *If we say, we have fellowship with him, and walk in darkness; we lye, and do not the truth.* (Mark) For this I do affirm, That if *John* had said he had been a sinner, he had lyed; for, no sinner hath fellowship with God. For, *He that commits sin, is of the Devil*; and God hath no fellowship with Devils: *But he that is born of God doth not commit sin*: And *John* was born of God, as he said: though he came to his own, yet his own received him not; *but to as many as received him, to them gave he power to become the Sons of God*: (and *John* did receive him:) *who were born* (mark) *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Yet the Apostle did use a condescending word to the Children, in saying *We.* But let all men take heed, *how they call that common, which God hath cleansed.* Yet this I say, in the truth of God, That if any shall say, *they have no sin*, when Gods Witness in them doth condemn them for sin; they then make *God a lyar*, and we are all sensible, that God will not clear the guilty. *But if we confess our sins, he is just, to forgive us our sins, and to cleanse us from all unrighteousness.* And again, *If we shall say that we have not sinned, we lye, and do not the truth. But he that is born of God sinneth not; for his seed remaineth in him, and he cannot sin, because he is born of God.* And *John* said, he should have *boldness in the Day of Judgement; because, as he is, so are we*, saith he, *in this Life.*

Bap.

Bap. But doth not the Apoſtle ſay, *We and others ſpeak after the ſame manner?*

Qu. Yea; for inſtance, *James* ſaid *We*, as well as *John*; *In many things WE ſin all.* But *James* was not in the many things, but in the one Seed, the Anointing, and could ſin no more than *John*. And again he ſaid *We*; *For*, ſaith he, *with the tongue we bleſs God, and with the tongue we curſe men, made after the Image of God.* But did *James* Curſe men?

Mu. God forbid. For I believe that *James* was a very honeſt man, and would not Curſe men, *Jam.* 3. 9. But pray Friend, why did *Paul* ſay, *The good that I would do, I do not; and the evil that I would not do, that do I?*

Qu. Truly Friend, that was a good ſtate, to cry out, being under the ſenſe of a body of ſin; and to feel ſin exceeding ſinful. I verily believe there was ſuch a day with *Paul*, but the Lord brought him out of that ſtate, as he ſaid; *For the Law of the Spirit of Life, in Chriſt Jeſus, hath ſet me free from the Law of ſin and death.* 'Tis ſo, *Rom.* 7. 24. & 8. 2.

Bap. Why do you *Quakers* hold falling away? For once in Chriſt and ever in Chriſt; and ſo ſin paſt, and preſent, and to come is done away.

Qu. How can *Baptiſts* fall away from the Truth, that are not come to it; or fall from Chriſt, who are not in Chriſt? For I teſtifie in the Spirit of Truth, that there is as great a gulfe between you *Baptiſts* that are not in Chriſt, and thoſe that are in the Truth, as there was between *Abraham* and *Dives*. But they that are in Chriſt, and do abide in Chriſt, are his Diſciples: But they that are in him, and do not abide in him, they will be caſt forth as a branch, and ſo it withereth, and men caſt it into the fire, ſaith Chriſt Jeſus, *John* 15. But if thou couldeſt make that good, That ſin paſt, preſent, and to come, is put away; thou wouldeſt be a friend to the *Ranters*, and to the old Apoſtates; and ſo make the ſayings of Chriſt and the Prophets of none effect: But thou and they will find it otherwiſe, except ye repent. And I know alſo, (though I bear you no malice, but wiſh that you may be delivered from wrath to come; and that you may come to the Righteouſneſs of Chriſt, by *true repentance towards God, and faith through our Lord Jeſus Chriſt*) there is an antipathy in you againſt the truth of God, and

and Gods friends, called *Quakers*. For in times past I had been delivered out of Prison, had it not been for a *Baptist-Chair-Man*. But *Paul* was in the same condition, when he was *Saul*; for he thought verily that he must do many things against Jesus of *Nazareth*; *which thing I did in Jerusalem, and many of the Saints did I shut up in Prison; and when they were to be put to death, I gave my voice against them*, Acts 16.6, 10. And this I say in the fear of the Lord, not sparing any, whoever they are, that are and shall be found workers of Iniquity; they must depart from him, although they may be called *Quakers*: yet if they go from their stedfastness, and from the Truth, and become such as forsake the assemblings of themselves together, as some do and have done; such are gone from their first Love, and have damnation: Yea, and if such do not speedily return, and witness repentance, they are in danger to sin against the holy Ghost: for such *Crucify unto themselves the Son of God, and put him to open shame*: yea, such *trample under foot the Son of God, and count the blood of the New Covenant an unholy thing, by which they were sanctified*: Notwithstanding such did taste of the heavenly gift, and of the power of the world to come. Such were in the dayes of Old, who were called, *The Sons of God. And the Sons of God went in to the Daughters of men, and were drowned with the wicked*, Gen. 8. 2. Ezek. 16. 22. and 34. 7. Heb. 6. 6. and 10. 25, 26.

Mu. But truly Friend, 'tis pitty that so many good men that are in *England*, and other parts, who fear God; for I am perswaded that there are some good men among the *Baptists*, and *Independants*, the *Presbyters* and *Episcopal*, yea and *Papists* too, that are very strict men, and serve God instantly; and what, are they all cast away because they are not *Quakers*?

Qu. Why call'st thou them *good*? *there is none good but God*, and they that are taught of God, and do hear what the Spirit of Truth doth say to them, and obey it; and such, *their praise is not of men but of God*. But as to the fear of the Lord, that is very precious, God will bring such to the Truth, from out of all the barren places: For, *God is no respecter of persons; but in every Nation, he that feares God, and works Righteousness, is accepted of him*. I say, such will God bring to his Everlasting Truth, as he did *Cornelius*. But as for the generality of those men thou spakest of, *They have a zeal*

of

of God, but not according to knowledge: For there is one thing that God doth require, and they despise that one thing; so their Prayers cannot be heard, *Rom.* 10. 2, 3.

Mu. Pray what is that One thing which makes them uncapable of acceptation? for methinks, 'tis great pitty that so many good men, as I call them, should not be accepted. Surely you judge too hardly.

Qu. I dare not daube with untempred morter; for where they are, I was; *viz.* in Performances, in Ordinances, in Family Duties, in Hearing, in Reading, in Prayers, in Fastings in my own Will, and all this was Will-Worship: but when that One thing came which is needful, I became very poor and needy; and I do find, and therefore do testifie for God, that while men are in their natural state, they cannot please God; nay, all men rather are displeased at that of God in their own hearts, though they may think themselves never so Religious. For *Paul* said, *That he thought verily, that he was to do many things contrary to Jesus of Nazareth.* Well, but when I came to bend my mind to that of God in me, which is Christ; his pure Law in my heart, shewed sin to be exceeding sinful, and then I began to learn to be a fool; insomuch, that I durst not give thanks for the Victuals that were set before me, *Psal.* 39. 2. *Rom.* 7. 13.

Mu. Truly then you were unworthy of it in my judgement; for we must give thanks and praise God for all his Benefits: Lord, what sad People are you *Quakers!* I did never hear such a word before.

Qu. Ah Friend, Gods wayes are not like mans wayes; neither are mans teachings like unto God's teachings: for when the Lord comes, his Commandment is, *Silence all flesh*; and that Tongue which could Preach, and Pray, and give Thanks, must come to know a Bridle from good words, and bad words: Even as *David* said, *I kept silence even from good words, though sore against my will.* For I had often praised God with that tongue that had told Lies before Truth came; and Truth brought its Bridle and tied me up, so I gave up that to the Famine, which was for the Famine: and with my tongue I had often called God, Father, before that was born that should call him Father; as many Professors do this day; but when they shall turn to the One thing that is needful, and part with all for that One things sake; then the broken heart will rise, then no sleep to the eyes, nor slumber to the eye-

lids, till that be felt born that comes to do the will of God: and before this time, or about this time, men come to sit down and reckon what it will cost them, for all is to be given up within and without; and such come in at the right door: yet were it not for the mercy of the Lord, we could never hold out, *Luke* 14.28. Now we come to witness the saying of the Lord Jesus, *Without me ye can do nothing*: For indeed the way is very strait, and the gate narrow, but God hath laid help upon one that is mighty, and he hath met us, to go before us: O blessed be the Lord!

Mu. But doth not the Lord say, *Buy wine and milk without money and without price*? Then why dost thou tell us of cost and charges? Is not the grace of God free?

Qu. Yes verily; yea, and the Testimony of the Lord is true, for no gold or silver can buy the Truth; yet it is to be bought; for saith Christ, who is the Wisdom, *Buy the Truth, and sell it not*, Prov. 23.23.

Mu. This is strange Doctrine, and methinks you are a strange People, and your Language is strange, and your Carriage strange; You stand much upon *Thee* and *Thou*, and *Yea*, and *Nay*.

Qu. Come to the Witness of God in thy own particular, and thou shalt know the reason, why we are so fearful to displease the Lord: Oh when the fear is over the heart, lest we should offend with our tongue, we are safe: And as for *thee* and *thou*, we had never learnt it except the Lord had taught it us, for I could willingly have spoken the old Language which was from the *Pope*, *You*, to a particular; but the Language of the Spirit is *thou* to one, and *you* to many, as thou mayest read from the beginning of *Genesis*, to the end of the *Revelations*; though I could willingly have gone miles about, than meet my old Companions to speak the plain language to them. And as I was faithful in a little, the Lord made me stronger and stronger. But when I said to one, *you*, the Lord would smite and judge me for it. And as *yea*, and *nay*, are faithfully performed in the power of the Lord, and to stand faithful to it: Men will as soon take our *yea*, or *nay*, as others *Bonds*. But these little things cost me and others very dear; and whoever will be his disciple, he must not despise the day of small things; but must take up the daily Cross and follow him. This is true, *Mat.* 10. 38.

Mu. Indeed I have heard in the Gospel, that we must *seek the King*.

Kingdom of Heaven first, and the Righteousness thereof, and all other things shall be added. That is a very plain Scripture; but who is able to do so? Surely but very few.

Qu. Many in this day of the Lord have denyed all, and have taken up the daily Cross, and have followed him, and are well satisfied in what they have done: Glory for ever be to the Lord, *Mat.* 5. 20.

Mu. O the way to heaven is a very hard, strait, and narrow way, and few there be that find it: What will become of me vile wretch?

Qu. That which presents thee vile in thine own eye, and in secret reproves thee for sin; O love that, *Rev.* 3. 9.

Mu. Friend, Pray for me, for now I begin to hate my self and my Calling, but how shall I love that which reproves me? would you indeed have me do so? how contrary is this to our Religion?

Qu. Take heed to Gods Witness, and give up to obey it, and own the indignation of the Lord, as *David* did, because he had sinned against him; So the Light of Christ will let thee see thy sin. But believe the Light and follow the Light, and look not so much at the sin, as at him who will save thee out of the hands of all thine Enemies: For a mans enemies are they of his own house. But as thou mindest the Light, it will judge and condemn sin, and raise a desire in thee to do the will of God, and thou must have a care not quench that desire.

Mu. Truly, I think there is something in me, I cannot be at peace nor at quiet for it; and sometimes I am grievously affrighted.

Qu. 'Tis the Witness of God; this was my case once: Give up in obedience to him, and love his Reproofs, for the reproofs of Instruction is the way of Life: 'Tis so, *Prov.* 3. 11, 12.

Mu. Well Friend, I have strove much to oppose you, though in my self I have been reproved for it: for I do believe that both God and good men love the honest *Quakers*. But if I and all men do oppose you, yet you go on; surely there is a miraculous hand upholds you, that you so hold your integrity; truly Friend, I have a good mind to hear you, but I would not be seen.

Qu. 'Tis meet for thee to try all things, and hold fast that which is good; but thou must not be afraid of men if thou wilt be a follower.

lower of Christ. Take heed, *and agree with thy Adversary quickly, while thou art in the way with him*, and he with thee, *Mat.* 5. 25.

Mu. But I have read that the Devil is my Adversary, must I agree with him?

Qu. Nay: Thou hast been at agreement with him too long already; but thou must agree with him that reproves thee for thy sin, and look well to thy precious time, while the Spirit yet strives with thee, and let all people take heed of deferring their time. But hearken to his voice, *while it is called to day: For now is the acceptable time, now is the day of Salvation: for Gods long-suffering waits to be gracious as it did in the days of Noah.* Therefore haste, haste, come out of all uncleanness, and of all false Worships: let all men take heed how they withstand their day; for Gods Spirit will not always strive with men, lest it should fail before him, and the souls that he hath made.

S. E.

THE END.